

## ⚔ THAPPELLATION OF

JOHN PENRI, vnto the Highe  
*Court of Parliament, from the bad and inju-*  
rious dealing of th' Archb. of Canterb. &  
*other his colleagues of the high commission: Wher-*  
in the complainant, humbly submitting himselfe  
and his cause vnto the derermination of this ho-  
norable assembly: craueth nothing els, but either  
release from trouble and persecution, or just  
tryall.

### PSALM. 35. 19, 20, &c.

Let not them O Lord, that are mine enemies vniustly, reioyce o-  
uer me: neyther let them swinke with the eye, that hate me with-  
out a cause. For they speake not as friends: but they imagine de-  
ceitfull vvordes against the quiet of my land. And they gaped on  
me vvith their mouthes, saying Ah: for our eye hath seene. Thou  
seest it O Lord: keepe not silence, nor be far from me, O Lorde.  
Arist and vvake to my iudgement, vnto my cause, my God, and  
my Lord. Iudge me O Lord, according to my righteousnes: and let  
them not reioyce ouer me. Let them not say in their hearts, O our  
soule reioyce: neyther let them say, we haue deuoured him.

### IEREM. 20. 21.

The Lord is vvith me as a mightie Gyant, therefore my persecu-  
tors shall be overthrovv, and shall not preuaile, and shalbe great-  
ly confounded: for they haue done vniustly, &c.

ANNO DOM. 1589.



To the right Honor ble, th' assembly of the  
*High court of Parliament*, I O H N P E N R I  
witheth the directi<sup>o</sup>n of Gods spirite, in all their  
consultations, that they may so behaue them-  
selues in the setting forward of Gods glorie, and  
the good of the weale publike: (as in the day,  
wherein the sonne of God, Christe Iesus, shall in  
flaming fire, render euerlasting perdition; to  
those that obeye not the Gospell) they may bee  
found blameles in his sight. *March 7. To bar*



*That which in regard of my pri-*  
uate safetie and quietnes (right Ho-  
norable and worshipful) I am bound  
before the Lorde to performe, the  
same hath the credite and good re-  
port of the cause of God, in the pro-  
moting whereof, by his great and vspeakable mer-  
cies, I haue bene employed whether I woulde or no,  
at this present enforced me to accomplish. The care  
of procuring mine owne safetie (by al lawful waies)  
from the dangerous attempts of those that seek no-  
thing els, but mine vtter ouerthrowe and yndoing;  
nature it selfe, and especiallie Gods ordinance hath  
layed vpon my shoulders. The burthen whereof I  
cannot reject, vnlesse I would shew my selfe on the  
one side, more vnnaturall then the brute beastes,  
which will neuer be guilty of their owne damage  
for the most part, if they see any way to auoid the  
same: and on the other side, to correct Gods prou-  
idence in refusing to trie al the lawful means, which  
he hath ordained and appointed for the deliuerie of  
his children, out of the hands of their malicious e-  
nemies. But seeing vnto this case of my private safe  
gard,

gard, is also joynd the publike clearing of Gods eternall truth, from all the slanders, where with the iniquitie of mine aduersaries by my vnjust trouble would take occasion to staine the same: may not all men clearly see, that I am drawn into this action with a twofold coard (which as the wise man saith, is not easily broken) of vnanswerable necessitie?

The vnjust dealing of the Archb. of Canterb. & others of the high commission, is such towards me, and of a long time hath bin, as in the dayes of peace and publike tranquillity, of my gracious and dread foueraigne **QUEENE ELIZABETH**: I may nowe justly account my selfe, to be one, that in regarde of liberty and quietnes, am vnjustly bereaued of the former publike benefit. The cause why I enioy not the same is, that my conscience will not suffer me (whome the Lord of his infinite goodnes, hath enlightened with the knowledge of the sauing truth of his gospel) to beholde with silence, the lamentable misery of soules, wherein my countyme n the inhabitants of Wales liue at this present, both in respect of their great ignorance and the greuous deformity of gods sanctuary among them. And I enioy not the same, because vnto my small ability, I haue labored and doe labour to effect some redresse of their foresaide misery, by lamenting their case, shewing vnto them and your Hh. their grieft, together with the medicine, which the lord hath sanctified as his owne ordinance to cure such maladies. An vnworthy president to be conueyed vnto posterities, that it should not be lawfull for a man in the time of knowledg, to lament the ignorance of his bretheren, in the time of the sauing health of mens soules, to withstand their violent perdition, in the time



time of Sions building, to lament and repaire the  
 ruines thereof. And that in a state professing chris-  
 tianity vnto the Romish religion, it cannot be safe for a  
 man to speake against the fornication of that strumpet,  
 and humbly to intreat, that the holy temple  
 may be cleansed of all her pollution. And yet be-  
 hold, such is my case for bewailing the spiritual bon-  
 dage of my countymen, for shewing vnto them the  
 way whereby they might be restored vnto the glo-  
 rious liberty of the sonnes of God, for crauing that  
 they may be trained in this way, and for motioning  
 that Gods holy sanctuary among them may be puri-  
 fied, I am tossed from post to pillar, and permitted  
 to haue no assurance of quiet abode in any of her  
 majesties territories and dominions, by the men a-  
 forenamed; besides the injurious imprisonment,  
 wherein heretofore they haue detained me for this  
 same cause. And to the ende I may truely acquaint  
 you of the parliament with my troubles, and the  
 true causes thereof, you are to vnderstand, that the  
 beginning of these mens hatred towards me, did a-  
 rise from the goodwill I beare vnto the glory of my  
 God and the good of his church, and that the conti-  
 nuance thereof, is for the same cause. For vntill such  
 time, as the Lorde vouchsafed to vse me (most vn-  
 worthie, I acknowledge from the bottome of my  
 heart) as an instrument to motion the parliament,  
 holden by prorogation, in the 29. yere of her Maje-  
 sties raigne, in the cause of Gods truth, I was a man  
 altogether vnknowne vnto th' Archb. or any other  
 of the high commission, by whome I am now perse-  
 cuted. My suite then vnto the parliament was, that  
 the gospel of Christ might in a sauing measure, be  
 made knowne and published amongst the inhabi-

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Master Edward Don-  
lee.

tants of wales, my deare & natiue countrymen. The equitie of this petition; I manifested in a published treatise, allowed to be printed by publike authority. The supplication, together with the printed treatise, were preferred by a worshipfull gentleman of my countrie, being himself a member of the house, who also shewed the equitie of the petition; and in effect auouched the truth of that which in the treatise was set downe. The suit I was perswaded, would haue beene verie plausible in a christian state, and the parliament shewed no disliking hereof, though they sinned in the carelesse respect they had therevnto. Th' Archb. and his associates were contrarie minded, they thought the enterprize to be intolerable. And yet was there no alteration of the established government of Bishops at that time sought for. The dislike of the petition they did not conceal, and therefore presently dispatched their warrants to call in the printed bookes, and to enquire for the author. The books in number about 500. togither with my selfe, were fastened vpon by the wardens of the Stacioners, M. Bishop and Denham, accompanied with Cole the Pursuivant, wherevpon being caried before the high commissioners, I was for enterprising the former action, charged by th' Archb. owne mouth, not onely to be a factious slanderer of her Majesties government: but also to haue published flat treason and heresie in my saide treatise, I was threatned very bloodily, and reuiled vpon in a most vnchristian sort, with earnest protestation, that they woondered how I durst sollicite the parliament in that petition. See the cursed and outrageous prophanenes of these, whom the Lorde hath in his just judgement giuen ouer to withstande the mightie power

power of his word! As though the matter were to be astonied at, that they should be more forward in hindring the cause of Gods glory, then meaner men should be to promote the same. If they had beenie the true gouernours of Gods Church, they would haue shewed themselves the most earnest fauourers of that supplication. For it is well knowen, in what a taking the country of wales is, for want of the true knowledge of God. And assuredly they, who of intended mallice withstood that motion, shal one day feele the price and reward of their disobedience vnto their neuer ending woe. VVell, mine offence in presuming to speake in the cause of God, oppugned by my betters, was accounted so haynous, as in close prison I must be kept 12. daies, at the keepers vttermost perill. Before my departure from the commission, vnderstanding their intent to commit me, I demanded the particuler cause why I was so hardlie dealt with. Answer was made, that they would examine me againe and then I should know. After a moneths imprisonment I was deliuered without anie examination, or anie mention of the crimes of heresie and treason wherewith I had bene charged. And so vnto this daie, I remaine ignorant of anie expressed cause wherefore, they either tooke away my books, or debarred me of my libertie, and readie by the grace of God, both to conuince the high commission of most injurious dealing in the premises, & to cleare my selfe of anie crime they can lay to my charge, whensoever, before you of this honorable assembly, or any other equall judgement seat they dare be tried with me.

Since the time of my release, I sawe my selfe bounde in conscience, not to giue ouer my former pur-

purpose, in seeking the good of my countrymen, by the rooting out of ignorance and blindness from among them. And as it pleased the lord to increase this my care, so haue mine aduersaries augmented their rage and fury towards me, and especially to the cause that I maintaine. This furye of theirs, at diuers times shewed by many of their instruments, did especially manifest it selfe on the 29. of Ianuary last. At which time one Richard Walton hauing a commission from the Archb. and others, wherein all her maiesties officers were charged and commanded in her name, to assist the sayd Walton to make entrie into all houses, shops, &c. to apprehend all those whome he should any waies suspect, and to commit them at his discretion vnto the next Gaol or prison, vntil farther order should be taken with them, came into the place of mine aboad at Northampton, ransacked my study, and tooke away with him all such printed books and written papers as he him self thought good, what they were as yet I cannot justly tel. And not contented to keepe him self within the immoderate limits of a larger commission, then as I thinke can be warranted by lawe, he offered violence vnto diuers persons, and threatened not only to breake open doores (hauing noe such commission) but also to vntile houses, vnlesse he could find me where indeed I was not. At his departure, he charged the Maior of the towne, who then attended vpon him, to apprehend me as a traitor, giuing out that he had found in my study both printed bookes and also writings, which contained treason in them. Whereas the bookes and writings of greatest disgrace (eue in the sight of his master) which he could there finde, were, one printed



copy of the demonstration of discipline, and an answer vnto master D. Some in writing, both which he caried away with him. The treason contained in either of those books, is no other then that which Amasiah the high priest at Bethel, found in Amos the prophet, euen the cleare words of truth not to be abidden in a corrupt state of a church I graunt.

Amos 7.

Behold nowe my Lordes, and you the rest of this high court, the original and continuance of these mens enmity towards me. And iudge whether I haue not greate reason, both for mine owne safety, and for the clearing of the cause wherein I stand, to vse this lawful meanes of Appellation vnto your Hh. and worships from their tyrannous and vngodly dealing with whome neither mine owne innocency, nor yet the equity of the cause can any whit preuaile. They are knowne to be very mighty, and haue felt them very vnjust and tiranous. The only justice which I can expect from them, if I fall into their hands, is to be kept languishing in prison during their pleasures, and neuer suffered to come to the triall of my cause. If I hoped for any other measure, I should reason contrary vnto mine owne experience, against which no conceite ought to take place.

In consideration wherof, being now by the lords providence kept out of their hands, and that in the time of the meeting and assembly of the highest counsell of this kingdome, I doe in most dutifull & humble sort, make this my just appellation from the Archb. of Canterbury and the rest of his colleagues in commission, vnto you of the honorable and high court of parliament, humbly referring my selfe and my cause vnto your determination according vnto justice. My only suite and petition is, that either I

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may



If the high  
commissioners can just  
ly charge me  
with any  
crime, I doe  
them a great  
benefite, and  
greatly en-  
dammage my  
selfe, in ap-  
pealing vnto  
the parlia-  
ment.

may haue assurance of quietnes and safety, or that the causes of my trouble being laide open by mine aduersaries, I may receiue condigne punishment of mine offences. Where it may be seene that I craue no immunity, let me haue justice and that is all I craue. This in regard of your places you are bound to affoord me, as in the day of judgment you shall answer before him vnto whome no vnrighteousnes is acceptable. I doe mine aduersaries no injury in appealing from them vnto you. For they may be assured of justice at your hands, if they will aduenture to pursue their suite. And me they cannot blame in repairing vnto you for judgment and equitie, seeing from their tribunal seat, I am like to receiue nothing else but gal and woormwood. If their cause against me be good, if it be strong, if it be to be embraced, nowe let them not be ashamed to bring it out into the face of the sunn, here they may be assured of justice, without any suspition of partiallity. My reasons vsed in my last supplication vnto your Hh. against their government are but a few, if D. Bridges, or any of their side can answer them, I wil grant my selfe to haue oppugned the truth, and soe wil destroe my selfe that which I haue built amiss; otherwise they shewe them selues to be but vpholders of a ruinous building, and the repairers of that which wanteth a foundation. They can not refuse you of the Parliament to be their judges, vnlesse either they think much to be tried by you, or because as it is in the prouerb, they which do euil hate the light.

If they will it may be, alleage the prerogatiue of their commission to be very large, what then doe they think, herby to haue libertie to oppresse whom they

they will, doe they thinke hereby to be about the parliament, whereunto al courts in the land are and ought to be subiect, and from whence the high commission deriue al the prerogatiue it hath? Are al courts, yea and al persons in the land subiect vnto the parliament only the Archb. and the high commission excepted? What else were this but for them to claime a forreine authority vnto them selues, and to begin after the manner of their predecessors, to shake of the yoke of the ciuil authorities? Fro which suspicion as they would cleare themselves, so must they be content, to yeeld that the parliament may be the iudges betwene vs. Except they be ashamed of their cause and their proceedings therein, they cannot possibly refuse this offer of iust trial. And no reason they should, for they cannot pretend them selues either to be greater in power, or more forward in good wil to administer iustice, then the R. honorable assembly of parliament is well knowne to be. Though I feare me R. honorable & worshipful, that the Lord wil enter into judgment with you for the smal care you haue to yeeld his soune Christ Iesus his right in this kingdome.

If heere they should demanda by what authority, either I may lawfully appeale from them, or by what obligation your honors are bound to giue eare vnto my complaint: although both be already shewed, yet a farther answer vnto both are to ensue as followeth. I appeale from them at whose handes I can receiue no equitie, by the same commission, that the apostle Paul and the prophet Jeremy appealed vnto the ciuil magistrates from the vsurped and tirannical high priestes in their daies. The accepting of Pauls appellation by Festus an heathē

That I am bound to appeale, and the Parliament to receiue mine Appellation.  
Act. 25.  
Jerem. 26. 12.

judg, and the deliuey of Ieremy by the princes of Iudah from the slanderous accusations and wrongful proceedings of the wicked priests and false prophets (besides many other vnanswerable reasons) do necessarily bind me to appeale, and the parliament not to denie me the shadowe of their wings, vnder which I may be kept from the violence of mine enemies. when Festus willing to get fauour with the Iewes, vsed this speech vnto the apostle wilt thou goe then to Ierusalem and there be judged of these things before me, Paul knowing that at Ierusalem the malice of his enemies would be more likely to take effect then else where, answered I stand at Cesars judgment seate, where I ought to be judged. If I haue done wronge, or committed any thing woorthy of death, I refuse not to dye: but if there be non of these things true whereof they accuse me, no man can deliuer me vnto them, I appeal vnto Cesar, his appellation was receiued of the Pagan iudge. Nowe my state being not in respect of danger, altogether vnlike the condition, wherein the holy Apostle was at this time, mine answer vnto the high commission is, I appeale vnto the parliament, where I ought to be judged. If I haue done any wronge or committed any thing woorthy of death, I refuse not to dye. The parliament wil not be partial in administering justice vnto me according to my deserts. But if there be nothing laied to my charge, but the defence of Gods cause, and the oppugning of impietic and corruption, no man ought to deliuer me into your hands, whoe care not whome you afflict in the maintenance of your owne kingdome, I appeale vnto the parliament. I am in regard of my safety as necessarily driuen therunto, as the Apostle Paul was to appeale

appeale vnto Cesar, or rather more. For he might conceiue some hope of justice, when he was to be judged of Festus, who did not so mortally hate his cause as the high priest and others his accusers did, whereas I am to haue you for my iudges, who also are mine accusers, and sworn enemies vnto the cause I appeale to the ciuill state, I hope by their meanes to be heard and deliuered from your tyrannie. As the prophet Ieremie was in the like case by meanes of the princes in his time. The high priests and prophets iudged him worthe to die, the princes hearing his cause debated in their presence, deliuered him out of danger.

The whol action is set downe cap. 26. of his prophesie in these words. Now when Ieremy had made an end of speaking all that the lord had commaunded him to speak vnto al the people, then the priests and the prophetes and all the people tooke him, and said thou shalt die the death. Why hast thou prophesied in the name of Iehouath, saying, this house shalbe like Shilo, and this city shall be desolate without an inhabitant. And al the people were gathered against Ieremy in the house of the Lord. And when the princes of Iudah heard of these things they cam vp from the kings house into the house of the Lord, and sate downe in the entry of the newe gate of the Lords house. Then spake the priests and the prophets vnto the princes and to al the people saying: *this man is worthy to dye for he hath prophesied against this city as you haue heard with your eares.* Then spake *Jeremiah* vnto all the princes and to all the people saying, *the Lord hath sent me to prophesie against this house, & against this city al the things that you haue heard. therefore now amend your waies and*

Iere. 26. 6. 7.  
It is no new thing to find the supposed pillars of the church to be the most pestilent enemies thereof

*your*



your workes, and heare the voice of the Lord your god, that the lord may repent him of the plague that he hath pronounced against you. As for me: behold I am in your hands, doe with me as you think good & right: but knowe you for certaine that if you put me to death, you shall surely bring innocent bloud vpon your selues, vpon this City & vpon the inhabitants thereof: for of a truth the lord hath sent me vnto you, to speake al these wordes in your eares. Then spake the princes & al the people vnto the priests & prophets: this man is not worthy to dye, for he hath spoken vnto vs in the name of the lord our god.

Let my cause now right Honourable, be weighed with the prophecy in this place, thereby it shal appeare vnto you, that necessitie is laied vpon me to appeale from mine aduersaries, and that yee are bound to heare my cause, by the example of these noble men. *Jeremy* was judged by his enemies worthy to dy, and I assure my selfe it was not their fault that he was suffered to liue. They wanted but power and opportunity to dispatch him. They did what in them lay when they apprehended him, and adjudged him woorthy to die for speaking against the State. The princes hearing the greuousnes of his accusation, thought them selues bound to try out the matter, and sitting in judgment, heard the cause equally on both sides, and so cleared the prophet. Nowe had *Jeremy* done wel, if hearing the greuous accusations of his enemies, he would not haue taken th'opportunitie offered him by the lords prouidence to haue judgment at the hands of the princes? he had not out of question, or had the princes don wel in beleeuing th'accusations and slaunders of the priests and false prophets against him, and so in permitting



mitting the prophēt to be debarred of his libertie, without any farther examination of the matter, or had they done wel in sitting stil, while the pore prophēt and his mighty aduersaries tried out the matter? They sawe an other duty to be required of them and therefore presently without delay they holpe him that was ready to perish. The case is now with me as it was then with the prophēt: I am judged by th' Archb. of Canterbury and others in commission with him, to be a man vnworthy to liue in any State And I haue more cause to thanke the Lord for the peaceable gouernment of her right excellent maiestie, the for any fauour of mine enemies that I now breath aboute the earth: I must either appeale from them, or be guiltie of mine owne blood. I appeale therefore vnto the high court of Parliament, and if ye therein assembled, either credite the slaunders of mine aduersaries before ye know the cause, or sit stil in rejecting my just Appellation, and suffer them to persecute mee without a cause. *Festus* an heathen Iudge, and the princes of Iud'h, will rise vp in judgment against you. For the same God that required at their hands the deliuey of his seruants out of the handes of their rauening enemies, requireth of you th'equall hearing of my cause. And if ye suffer me to fall by their meanes, you shall bring innocent blood vpon your owne selues and this whole kingdom.

My case at this time is the case of the poore, the fatherlesse, the stranger and the widdowe, and therefore in that respect, ye ought to haue a special consideration of it. For not to deliuer the widdowe and the fatherlesse from the violence of the oppressor, when it lieth in your power, what is it else but for

They are to  
be account-  
ed oppres-  
sors vvhich  
vwill not if  
they may de-  
liuer the op-  
pressed.  
Exod. 22. 23.

to oppresse the poore the widow and the fatherles,  
concerning whome the Lord hath thus spoken, *If  
thou vex or trouble such, & so he cal and cry vnto me,  
surely I wil heare his cry. And then shal my wrath be  
kindled & I wil kil you with the sword, and your wiues  
shalbe widowes, and your children fatherlesse.* Either  
then by graunting vnto me righteouse judgment,  
ye of the parliament must deliuer me from oppres-  
sion and wrong, or I must be forced to account you  
among the number of mine oppressors. And you  
knowe, that being oppressed and troaden downe, I  
am bound to cry to the Lord for aide, otherwise, I  
shal disobey his commaundement, Psal. 50. 15. Ac-  
quainting him with my grieve he hath promised to  
heare my suite, what will followe thereof, you can-  
not I am sure be ignorant. For then he hath protest-  
ed that his wrath wil be kindled against you & that  
he will deuour you with the sword, and cause your  
wiues to be widowes, and your children fatherlesse,  
doe ye not then see your selues bound to receiue  
mine appellation with such a bond, as in wisdome ye  
bought to take heede that ye incurre not the danger  
thereof.

Although then I be a thousand degrees inferiour  
vnto mine aduersaries, in regard of outward things:  
yet by the mercies of the Lorde, I haue the vpper  
hand of them, in the goodnesse and equitie of my  
suite. For I come vnto you in the name of God,  
most humbly intreating, and earnestly beseeching,  
that in a good matter, euen in my right, I be not o-  
uerthrowen by the power of vnconscionable ene-  
mies, and therefore many waies, I come not with-  
out th'vnreasonable support of my petition. I come  
euen with that warrant, by the vertue whereof the  
poore

poore, the widowe, the fatherlesse and the stranger are of due to haue their right against the mightiest potentate vnder the sunn. And that is the commandement of the Lord of heauen and earth, concerning th'administation of iustice without partialitie:

*you shal haue no respect of persons in iudgment saith the Lord, but shal heare the small as the great, you shal not feare the face of man, for the iudgment is Gods.* Deut. 1. 17.

And again, *you shal not doe vniustly in iudgment. Thou shalt not fauour the person of the poore, nor honor the person of the mightie, but shalt iudg thy neighbour righteously,* Leuit. 19. 15.

These ye knowe are the commaundements of the land, wherby ye are bound to heare me valesse ye think you may haue respect of persons in iudgment, for if the Archib. or any of his associats came vnto you to be heard against me, you would easely condescend vnto the motion. The like fauor are ye bound to shewe vnto me, because you are to heare the smal as well as the great, and ought not to fauour the person of the mightie. It is not vknownie vnto you, what the prophet Esaiah spake of the iudges in his time, because they would not help the fatherlesse to his right, nor suffer the widowes cause to come before them, would ye avoide the just desert of that reprehension? Then I beseech you helpe me to my right, and suffer my cause to come before you, least it may be truely saide of you, that you execute no iudgement, no not the iudgment of the fatherles and oppressed.

Esa. 1. 23. 34

And albeit you wil not doe this in regarde of my person which am as the fatherlesse, as the poore and as the stranger, yet deny me not the same, either in respect of the cause of God for the which I am troubled, or in consideration of th'equity of mine

aduer-

adgersaries, from whome I can neither hope for justice in my trial, nor safety from danger. The cause of this my trouble and perill (as before hath bene briefly touched) is only that the Lord vouchsafed me the fauour, to motion a redresse of the great ignorance and corruption which at this day raigneth in the church within my country. And because I doe not conceile that which in conscience I am bounde to lay open; namely, that the blindnes and ignorance of our blind & ignorant guides, the tyranny, vnlawful bondage, and vnjust oppression of Gods church by vngodly, and tiranical Lord Bishops, with the rest of th'vnlawful church gouernoures (who euen by vertue of their places cannot chuse but oppresse the church of God) are the ready and direct waie, not only to kepe my countymen from eternal life, but also to bringe the Lords wrath vppon vs, our prince, maiestrats, people, and the whol kingdome. So that I am molested for solliciting the cause of God, the cause of mens soules, the cause of her maiestie, and the State, with whome the Lord (without speedy repentance) is not likely to beare any longer, for the manifold corruptions of our church. I am molested because I cannot be content that my countymen should want the means of their salvation, and so run headlong to their owne eternall ruine, and because I am not silent at the miserable prophanation of Gods sanctuary, by swine and vncleane beastes: I am molested because I suffer not without any shewe of dislike, the holy ministry of the Lord and the sacred gouernment of his church, to be pray vnto such men as are not worthy to liue in any wel ordered common wealth, much lesse in a reformed church: I am molested because I hold it



vnlawful for any man to take vpon him the care,  
charge, and ouersight of those soules, whome he  
cannot possibly feede, guide, and direct in the paths  
and pastures of eternal life: I am molested because  
with the holy Apostle Peter, I think it vnlawfull  
for any minister to be *Lorp ouer gods heritage*, and  
thinke the judgment of our Saviour to be sounde,  
who held it vnlawful for his ministers to *Rule like*  
*Lordes*: I am molested because I hold that which is  
set downe Heb. 3. 6. to be true, whereby I am infor-  
ced to confesse, that as non but Moses or some other  
prophet, by the expresse commaundement of God,  
was to ordaine th' officers of the church vnder the  
lawe. So non but our Saviour Christ, or his apostles  
in the expresse written word, are to ordaine the of-  
ficers of the church gouernement vnder the newe  
couenaut. I am also molested, because (being con-  
strained by the former scripture, Hebr. 3. 6.) to ac-  
knowledge that our Saviour lesse an externall go-  
uernement of his Church, and so is equall with Mo-  
ses: and such a gouernement as cannot be changed  
by any but himselfe, and so is superior vnto Moses.  
I am driuen to confesse this vchangeable forme of  
externall church gouernement ordained by him, to  
be a gouernment, th' execution whereof, is commit-  
ted to these 4. officers: namely, *Teaching Pastors &*  
*Doctors, gouerning Elders, & ministring Deacons*, be-  
cause I finde non other officers or offices, either ex-  
pressed or included in the Newe Testament: Apo-  
stles, Prophetes and Euangelistes onely excepted,  
which being remooued out of the Church by the  
Lord himselfe, the boldnes of our Bishops & their  
defenders is intolerable, in demanding why Pastors,  
Doctors, Elders and deacons, should be permanent:

1. Pet. 5. 1. 2.

Luk. 22. 25.

2. Cor. 12. 12.



seeing Apostles, Prophets and Euangelists were but temporarie. As though the Lord himselfe were not of sufficient wisdom to ordaine what he thought good in the gouernment of his Church: or as though he were bounde, either to continue Apostles, Prophets, and Euangelists, or to abrogate th'other 4. offices, & vnder the Gospell to haue no gouernment of his appointment, muchlesse vnchangeable. I am molested because I made it knowne, that to maintaine a Church gouernement, which at the pleasure of man according to the diuers estates of the Church may be changeable: is flatly to ouerthrowe the prerogative, whereby Christe Iesus is aboue Moses, in th'ordering of his owne house. Th'outwarde regement whereof, cannot be held changeable vnder the Gospell, according to times, places, countreies & states, but Christ Iesus must be made inferior vnto Moses, contrary to th'expresse decrees and counsell of th'eternall God, Heb. 3. 6. Briefly, I am molested because I made it knowen, that the gouernment of the Church by L. Bishops and Archbishops, (being as they themselues graunt, a temporarie gouernment, fit for the Church in time of peace, but not of persecution, and neuer ordained by the Lorde, but inuented by man to preuent schismes, &c.) is intolerable in Gods Church, because it maketh Christ Iesus to haue ordained, either a changeable church gouernement of his owne house, or none at all, and so to be far lesse faithfull in Gods house then Moses was.

These and such like (my Lordes) are the causes why th'Archb. and his, are so bloodily affected to-wardes me. And I haue (as mine aduersaries themselues confesse) allcaged vnto you the true cause

of

of their hatred and enmitie. For if th' Archb. &c. were demaunded by this honourable assembly, why they imprisoned me, why they rifeled my studie, & tooke away my writings, why they now seeke for me: their present answer would be, that I am an enemy to the present gouernment of the cleargie, established by her Majesties prerogatiue and the consent of the State. And what is this in effect, but because I thinke Christ Iesus to be more faithfull in the gouernment of his owne house then Moses was.

2.1.1.1.A

I know in deed, that for this cause they giue out, that I am an enemy to her Majesties gouernment, a seditious and discontented subject, guiltie of many attemptes and practises against her royall prerogatiue, and one that intendeth nothing els, but the vtter innouation of the state: wherein I doe acknowledge th'auncient and perpetuall slander of Gods truth and his seruants in all ages. For it hath bene the continuall course and practice of the diuell at all times, to laye matter of state vnto their charge, that haue gainesaid any of those corruptions which his instruments haue maintained in Gods holy seruice. And if our Bishops should now refraine from this slander, then could they not so manifestly discrie themselues (as they doe) to be their naturall successors, whose roomes in this age, they supplie in the defence of the kingdome of darkenellie and ignorance.

2.1.1.1.A

The crimes  
vwherevith  
Gods truth  
and his ser-  
uants haue  
bene charged  
in all ages,  
are treason  
and sedition.

Our Sautour Christe was guiltie of so many and so outragious practises, against the State wherein he liued, as Pilate the Iudge could not saue his life, and be a friend vnto Cesar.

This did the high priest openly protest against him, John. 19. 12. And can we then maruel that his truth

Act. 24. 5.

Act. 17. 6. 7.

THE BISHOPS  
NOTE.

truth in this age among our high priests is subiect vnto the same obloquie? *Tertullus* th' orator would not be tedious in accusing th' apostle Paule: if Felix of his curtesie would but heare him a few words, he would briefly lay forth the cause of the Iewes hatred towards the apostle in this sorte. *Certainly wee haue found this man a pestilent fellowe, and a mouer of sedition among the Iewes thorough out the world, and a chief maintainer of the sect of the Nazarites.* The wicked Iewes also Act. 17. 6. 7. misting of Paul and Silas, drew Iason with certaine other brethren vnto the heads of the city crying *These are they that haue subuerted the State of the world, and here they are that gainsay the decrees of Cesar, saying that there is another king ouer Iesus &c.* where I do the lesse maruel, that sedition and treason is laied to my charge, for maintaining the truth, in asmuch as the bishops them selues in their allowed translation of the great Bible, vppon the fore aleaged place of Act. 17. haue giuen this note, namely. *That the common and vsuall weapons which the wicked vse against the members of Christ, are treason and sedition.* Their wicked slander against al that seeke the reformation of our church, and particularly against me, haue verified the truth of this doctrine, for as soone as any shewe their dislike of these corruptions, with a desire to see Christ bearing sway in the church of England by his owne lawes, they presently exclaime, that these are the men which subuert the state of the Realm, and that gainsay the decrees of her maiestie, affirming that there is an other Soueraigne, whose alone lawes must be harkened vnto, and whose alone offices are to be allowed of in the gouernment of the church, and that is Christ Iesus th' eternall sonne of the li-  
uing

uing God: in deed if to defend the prerogatiue which he ought to haue in appointing th'officers & gouernors of his church, be sedition and treason, I doe confesse in deed, that after the way which they cal sedition and treason: so serue I the God of my fathers. But this is non other treason then that where vnto our Saviour Christ and his apostles before me haue giuen their hands and consented: and none other treason then that, wherevpon all Kings and Queenes do firmly lay the foundation of their royall crownes and Scepters. And therefore ye of the parliament, ought to be so far from being moued with these shamefull reportes, nowe raised by our Bishops against Christ Iesus, against his truth and his members, as ye should not permitt such profane mouthes, that presume in this sort, to whette their tongues against heauen, and him that sitteth therein, to escape vnpunished. The forgers of these palpable vntruthes, confesse themselves, that Treason and Sedition are th'ordinarie weapons of the wicked against the members of Christe, which in deede hath bene th'armour wherewith the diuell in all ages, hath furnished his champions against the truth. And I cannot blame our Bishops for being skilfull in this accusation, seeing so many of their predecessors haue in the like cause, troaden the like path before them.

Amos no sooner began to vtter the truth in Bethel, but Amasiah the high priest there presently smelled out his dangerous attempts. And therefore like a good subiect in the singular good will he bare vnto his Soueraigne Lord, Ieroboam the sonne of Ioash king of Israel, he waded farther into the matter, and at length found Amos his treason and sedi-



tion to be so intollerable, as the Land was no longer able to beare it. Especially seeing th'enterprises of the prophet were taken in hand even in the midst of the kingdome, to stir vp the subiects to innouation, in regard whereof, the high priest sawe him selfe bound in conscience to send Ieroboam this message.

Amos. 7. 11.  
12.

*Amos hath conspired against thee, in the midst of the house of Iffrael, the land is not able to beare his words, for he hath openly spoken that which the Lord hath put into his mouth.*

Ierem. 1. 6.

The like treachery in the place be-foreset down, did the priests and the prophets finde in *Jeremiah*: yea and such is the care which the lims of Sathan haue of the ciuil maiestrate, that rather then kings and princes should be honored with the maintenance of a perfect building of Gods church, they can presently finde no lesse then sedition and treason in their purposes, that indeuoure to further that worke.

When *Ierusalem* began to be reedified, in the daies of Artaxerxes, the men beyond the riuer knew well enough, that the building of Gods church and th'establishing of his true seruice amongst men, is straight way a wicked and a rebellious enterprife. For which cause they sent word vnto the king, that if *Ierusalem* a city rebellious and wicked, should be once built, the kings tribute thereby should be diminished, and because they had bin brought vp in the kings court, and that it was not meet for them to see the kings dishonor, they sent him word, that if hee would search the booke of the *Chronicles* of his father, he shoulde finde the true Church of God to haue bene alwaies rebellious & noisome vnto kings and princes, and to haue mooued seditions of olde for which cause also it had bene destroyed. And fur-ther



ther they certified him that if he would suffer the church to be reedified, by that meanes the portion beyond the riuer should not be his. Not long after this time Nehemias with the Elders of the Jewes strengthened their hands to finish the building of Ierusalem. What saith Sanballat, and Tobiah a seru-  
 uant, what a thing is this you doe? will you rebell against the King? As if the building of Gods church could not chuse, but be a rebellious interprise. You see by these examples right honorable, that it is the lotte of Gods seruants, to be accounted, seditious men, and traitors vnto princes and states, whenso-  
 euer they doe, but set their faces towards the building of the Lords house, and you see apparantly by these testimonies, that it is no newe found slaunder which the high commissioners haue forged against me, but an auncient quarrell of the Diuell in all ages and times against Gods truth.

Ezra. 2. 79.

q. 3. c. 1. 1.

Which may be the better manifested if you doe consider, if either they can alleadge no reason of their accusation, or the same (if they do shewe any) is because I affoord my bounden seruice vnto the truth. For these are infallible markes, whereby a wicked enemy of the truth, and a slaunderer of the members of Christ may be knowne, namely, that either he can yeald no reason of his slaunder (because he thinketh it sufficient for him in that cause, to inuent an vntruth without any prooffe) or his reason shalbe because the seruants of God, doe faithfully employ them selues in the seruice of their master, Rheum and Gethem accused Ierusalem of rebellio, so did Sanballat accuse Nehemias, and the Elders of the Jewes. But how prooued they their accusations? They neede not to labour that way, because

2. Infallible  
 marks of the  
 enemies of  
 the truth.

D

they

Jerem. 1.6.9.

they slandered the church of God, and the true members thereof, against whome for the most part, a slander without prooffe wil be in steed of a thousand witnesses. Ieremiah was accounted worthe to die by the priests and prophets in his time, and what was their reason? Why say they, he hath prophesied in the name of the Lord, saying, *This City shalbe made desolate without an inhabitant.* Lo heer my Ll. the infalliable markes of the slaunders and enemies of Gods children, and where you finde these marks giue iudgment accordingly. Nowe may it please your honors to demaund of the high commission, why they account me to be a disturber of the peace of our church, and a seditious person. Either they wil think them selues not bound to giue any reason of their accusation, because against thole that seeke the wealth of Ierusalem, any vntrueth wilbe admitted, or their reason wilbe because I hold it vnlawful for them to liue in popishe callings, to be Lords ouer their bretheren, to smother the trueth, to rob Christ of his honor, and his church of her libertie, or to speake in their owne wordes, because I dislike the gouernment of the church by L. Archb. and Lord Bb. established by the prerogatiue of his maiestie and the parliament. Hereby in trueth declaring, that in persecuting me a worm of the earth, they are imployed in his cause, with whom I feare me, vnlesse they repent, they shal haue their reward for speaking euill of the trueth. For what else doe they, in giuing out that I am a seditious person, for oppugning the gouernment of Archb. and L. Bb. & for maintaining the gouernement by Pastors, Doctors, Elders and Deacons, but affirme the defence of Gods trueth, to be sedition, and the defence of  
the

the libertie of his Church to be treason? Will the parliament then suffer the cause of God to be thus shameful y abused, by wicked and prophane men? Well my Ll. though you receiue not my Appellation in regarde of my selfe: yet suffer the trueth to come before you. Suffer not the cause of God and his Church, for want of just triall, to fall into ignomie and discredit. Let it neuer be said, that Festus an heathen Iudge, should be more fauorable in supporting the credite of Gods trueth and the professors thereof, then the parliament of England would be.

The spilling of my blood for this cause, though it be a matter to be regarded of you that are in authoritie: yet I thanke the Lorde, it is not the thing that I feare: For by his inestimable goodnes, I finde my selfe an vnworthye wretche, to be one of them, who in this cause are not afraide of death when it commeth, and one of them that may laugh at death and destruction, because I knowe the beast & stones of the fiede to be at league with me, and that euerlasting peace for euer and euer, shall be vnto me of the Lords free and vnderferued reward. But the discrediting of the truth by my hard vsage, is the thing that I regarde, and the spilling of my blood for defending the trueth, and writing against impietie, is it, that I feare me, will make this lande an astonishment to our neighbors round about vs. Be it then, that my complaint at this time, were not the complaint of the oppressed and the straunger: yet inas-much as it is the cause of Christ Iesus, for the which I am persecuted, you are bound to receiue mine Appellation. And here me thinks, the Lord demandeth of you that are parliament mē, as somtimes he did of the people of Iudah, what iniquitie you finde in the Church

Iob. 5. 21. 24.

Church gouernment by teaching Pastors and Doctots, gouerning Elders, ministring Deacons, that you haue not onely committed two euils, the one in refusing that gouernement: th' other in chusing to your selues, these broken pits, I meane the gouernment of Archb. Lord Bb. which can holde in them nothing profitable to Gods Church: but also think those that plead for Christs interest vnworthie your protection and countenance, against the inuult and cruell enemies, and the cause wherein they stande, vnworthie your defence? The Lord I saye, demaundeth what inquitie you finde in the gouernment of his sonne, that you haue thus altogether rejected and forsaken the same, and cannot abide (I speake now vnto such as are enemies therevnto) to haue it consulted vpon in your meeting. The best answer, which in this point you can make, are of late published by the publike authoritie of the Bishops theselues.

The Bb. reasons in the defence of their hierarchie, and against christis true gouernment examined.  
T.C. Epist.  
page 2.

Let these reasons then be briefly examined, & see whether they will be a sufficient warrant for her Majestie and you in the day of Christe Iesus, to refuse his gouernment, and to imbrace this hierarchy of Bb. in steed thereof.

First, it is saide that this hierarchie is established by the authoritie of her Majestie & the parliament. The Lord answereth, that for this cause, the Nauie of the Spaniarde of late, threatned our destruction: and that for this cause we haue had extreme famine in all our quarters, deare yeares, and many an vnseasonable haruest: and that for this cause, he threatned to take away our dread soueraign (whom good Lord spare in thy mercies, and crowne with eternal blessednes for thy sonnes sake) by so many conspiracies,



racies; as haue bene villanously attempted within our land, and therefore warneth her Majesty & you of this honorable courte, that vnlesse you woulde feele his heauie hand vnto your destructiō, that this wicked and pestilent gouernment of L.Bb. shoulde be no longer maintained by your prerogatiue.

T.C.pa.16.  
& page 140.

Secondly, it is alleaged, that this gouernment by Pastors, Doctors, Elders and Deacons, was inuented by, they know not whom, and that it is not yet prooued, that any such gouernment was in the primitiue Church.

Why this is more then shamelesse impudencie, Is not that prooued in the 31. yeare of the raigne of Queene *Elizabeth*, to haue bene at all in the primitiue Church, which our booke of common prayer, in the beginning of her Majesties raigne, testified to haue bene therein, and to shewe the necessitie thereof, declareth that we are to wishe for the discipline then practized? Thus you may see, that our Bb. to saue themselues harmelesse, take leaue when they thinke good, to crosse the booke of Common prayer in that which is most true, and which their owne writings graunt to be true, whereas they crie treason, treason, when other men do not allow that which is amisse therein. And you may also see howe fit they are to lead others in the way of life, who are now growne so sharpe sighted, as they will sweare, that at noone dayes they can see no light, whereas in the very morning they themselues sawe the vprising of the sun. But to answer this point in a word, the Lord maketh it knowne vnto the parliament of England, that his sonne Christ Iesus, was the author and ordainer of this Church gouernement, whiche vncleane mouthes affirme, to be intented by they know

Before the  
Communi-  
on on Ash-  
wednesday

T.C. page 8.

know not whome: yea, but our Bb. protest, that the opinion which now h y haue of their owne gouernment will not be shaken, vntill they be resolu'd in two points, whereof now they are ignorant:

This is a popish demand

First, that a direct commaundement be brought out of the word to prooue, that there should be in all ages and states of the church of Christ, one only forme of gouernement. Secondly, that some particular churches be set downe, wherein the desired gouernment by Pastors, doctors, Elders, & Deacons was practised. The high court of parliament is here somoned by the Lord of heauen, to iudge whether the iniquity of these men be to be borne with, who blush not to speake euil of that vpright waie, whereof they acknowledge them selues to be meerly ignorant, why would they not require a resolution of their doubts, before they had gainsaid the holy ordinance of the lord, and accuse the same as traiterous vnto her maiesties gouernment, and dangerous vnto the state? but concerning the former of their demaundes, the Lord answereth, that there is a direct commaundement in the word, whereby the church in all ages and states, is enjoined to acknowledge the Lord Iesus to be superior vnto Moses.

An answer to the Bb. 3. &amp; 4. reasons.

And therefore also that there is a direct commaundement in his word, whereas by all adges and times, are bound to haue on only outward forme of church gouernment. The latter question though it be a popish interrogatorie, is yet satisfied without any greate labour. For the church of Rome, Phillippi, Ephesus, Derbe Listra, &c. with many others mentioned in the word, practised this gouernment by Pastors, Doctors, Elders, and deacons. And if Christ Iesus be as faithful in Gods house, as Moses was, it

Rom. 12. 6. 7  
3. Act. 20. 28.  
& 14. 23.  
Phil. 1.

is cleare that no church, as before was touched in what age or state soeuer, can haue any lawful gouernment established, but only this, by Pastors, Doctors Elders, and Deacons, because no church vnder the lawe could haue any lawful established gouernment but that prescribed by Moses.

Whereby the pretence that other churches professing the Gospel haue not this gouernment, is euidently shewed to be nothing else, but a profe that other churches haue their imperfections and are not as yet so farr built, as the Lord requireth. Asa was a godly King, and reformed many things in the house of God: yet his Idolatrous high places remained all his daies. These high places were the blemish, and imperfections of his gouernment. Nowe were it any reason because he was a godly King, that therefore the spots of the church vnder him should be the patterne of Iosiahs reformation, and that the high places should stil be continued? It must needs be so if our Bb. manner of reasoning against the Lords holy ordinances be good and allowable.

T. C. pag. 82.  
Our Bb. 5. reason an-  
swered.

In the sixth place the inconueniences of receauing this gouernment of the Lords ordaining are saide to be so greate, that the attempting thereof might bring rather the overthrowe of the Gospell heere amongst vs, then the end that is desired. If the receiuing of the Lordes discipline, be inconuenient vnto any state, that is not the fault of god his ordinance, but the sinne of men, which haue made their estate out of square, as Christ cannot be wholly receaued thereunto without their likely detriment. To gainsay the trueth, because an inconuenience wil followe the embracing of it, is an argument not to be heard of amongst christians. For our Sauour

T. C. pag. 86  
Our Bb. 6.  
reason.

Christ

Luk. 13. 14.

&amp; 14. 26.

Matth. 16. 24

Mark. 8. 35.

.23 31. 37

30. 1. 24. 30

- 3. 11. 11. 11

. 1. 1. 1. 1

Christ him selfe affirmed it, to be no light matter to enter into the kingdome of heauen, and therefore declareth them to be vnfit disciples for him, that wil not enter thereunto through manye tribulations: yea and forsake all earthly comforts, much lesse the maintenance of their outward estate, rather then not to followe him in all the waies wherein he requirerh their obedience. To pretend inconueniences then, in this cause bewraieeth an hollowe hart vnto Gods glory. And yet it is not halfe so inconuenient to bring in Christes gouernment, as it was to expel popery. If her maiestie and the parliament would agree to establish the same, al inconueniences would be soone preuenred. The feare of ouerthrowing the Gospel by that meanes, is a flaundersous surmise, and vndutiful vnto her maiesty and the state, vnlesse our Bb. be guiltie vnto them selues of some such purposes, I knowe not why this should be alledge.

The inconueniences are, first the alteration of the whole state of the lawes of this realme, as the vnter ouerthrowe of the studie of the ciuil lawe and the alteration of the ciuil and common lawe. As though al these things coulde not be helped by one act of parliament. Popery had more shew and coulour of trueth to reason thus for it selfe, in the raigne of our late Soueraigne of famous memory, King Henry the 8. So had heathen Idolatry in the daies of Iosiah, or Hezekiah. They that vse such arguments shew them selues to be giuen ouer to withstand the trueth. I hope the Parliament wil admit of no such reason, as these are. *Christ Iesus must not be allowed by his owne lawes to rule in state, he must needes be decreede by our lawes inferiour vnto Moses, and that be-*

cause



cause we will not alter the state of our lawes, we will not haue the studie of the ciuill lawe ouerthrowne. We must not greatly wonder, that papists and Mahometists doe keepe Christs holy and sacred verity out of their dominions: seeing in a state professing the true God, such godlesse men are found, as tremble not to publish and vtter their vngodly conceits in this sort, against Gods heauenly ordinances: and especially, seeing in a state professing the true God, such pretences are of force to keepe out Christs soueraigne and kingly gouernement. I hope that you who are parliament men, see this kinde of reasoning to bee such, as will stand in no account at the dreadfull day of iudgement. That which is spoken of Ciuillians, is also slanderous. For they liue by temporall courts, and therefore it is not necessarie that their profession should decay, when the Antichristian gouernement of Archb. and Lord Bb. is expelled out of our Church. Further our Archb. and L. Bb. vsurpe the determination of many ciuill causes, in the deciding whereof, Ciuillians might be well imployed. And is it more reason in deede, that the true Church of God should want the vse of Christs holy lawes and statutes, then the studie of the Ciuill law? O most shamefull speeche to be conceiued, much more to be published in print (and that by Bishoppes) in the dayes of the Gospell. But what dare not they publish, who professe themselues to gainsay the way of truth?

And therefore they are not ashamed to giue out, that the desired alteration of Church gouernment, would bring the iudicall law of the Iewes into our state. This is a lewd slander. For Christs gouernment necessarily, requireth no part of the Iewishe

T.C. pag. 8.

E

law,

lawe, to be receiued into any common wealth : but that which is morall.

T.C. pag. 87.

It is further objected, that the lawes maintaining the Queens supremacy in gouerning of the church, and hir prerogatiue in Ecclesiasticall causes, must be abrogated, or els Christe cannot raigne in our state. The reason whereof (right honourable) you haue heard before alleaged, both by the Iewes vnto Pilate: namely, that our Sauour Christe Iesus, is a deadly enemy vnto Cesar, and also by Rehun, and the men beyond the riuer vnto Artaxerxes. For as they noted, the building of the true church of God cannot chuse, but be an hindrance vnto princes. For Ierusalem is knowne of olde to be a rebellious citie. But remember then, O my God, if they belong not vnto thee, that thus slander the trueth, and the vpright ordinances of thy sonne Christ Iesus, and if they be thine, conuert them speedily. My Lords, & you the rest of the parliament, as you haue any care of the glory of your God, see that the enemies of reformation, may either decist from their forgerie against the trueth, or prooue their accusations. The Lord will judge you, euen as you judge his cause, now offered vnto your consideration. Wherefore as you will answer before him, & as you mean to haue any fauor at his hand, deliuer the cause of his sonne Christ Iesus from this ignomie.

It is reason  
that all states  
should be  
maintained  
by the e-  
stat of christ  
kingdome.

There is yet in this point, another fault founde with the gouernment of Christe, and another great reason alleaged, why the hierarchie of Bb. shoulde be maintained: and it is, that the one of the 3. states vpon the authoritie, whereof the lawes of England haue hitherto stood, cannot without great inconuenience be now ouerthrowen. Wherevnto the Lord replieth

replieth, that the gospell of his sonne, was brought into this kingdome by the 2. Estates, to wit, by the temporall Lords of the vpper, and the commons of the lower house: whereas since a thirde Estate, vtz. Lords spirituall (as they are called) was added vnto the 2. former, little or no good hath bene enacted for the glorye of God by that counsell. And if our State had bene contented, according to the order of nature, to stand vpon two legs, it is not to be doubted, but that all the wounds and sores of our church had bene healed, and Christs discipline long ago established to our comfort, and to the vnspeakeable good of our posterities. Moreouer, the Lord threateneth assuredly, because of this monstrous and vnnatural leg: wherevpon our lawes vnto this day, are falsly said to haue stood, and by the power whereof, all the world knoweth, this kingdom to haue withstood the right of his sonne, to laye our whole state euen with the ground, so that it shall haue nothing whereby it may be vpheld. And L. Bb. haue no better interest to vphold our lawes then Lorde Abbots haue. The state may as well want the one as the other, and with as small inconvenience.

There is added as a conclusion of these inconveniences, that it is dangerous to pick quarrels with lawes setled: but there is no danger to quarrell with the lawes of Christs kingdome. They of all other princes lawes may be securely quarrelled with, ouerthrowne, and troaden vnder feete without all danger, and yet in our state are they no quarrellers, that abuse the sonne of God. The time will come, wherein it shall appeare, that it had bene better for all such wretches, that the wombe had bene their graue, then that they should haue bene giuen ouer

T.C. pa. 33.

T.C.p.92.93

to runne into their owne destruction. Our state hath well profited in religion, that nowe after 31. yeares of the gossell enjoyed, Iesus Christe in demanding his owne right, is nowe accounted a dangerous quarreller against lawes setled. This slander hath bene alreadie answered. So hath the other set downe page 92. 93. of this booke concerning the likelihood of altering our ciuill gouernment into a popular state, if Christ were once permitted to bear the ful sway therin. The rest of the particuler cauils contained in som few pages of this booke, concerning maintenaunce of the minister by tythes, the inconueniencie both of the ministers election by the people, and also of excommunication by the whole Church, are meer cauils, and answered before in the generall, and therefore here, needlesse to be stode vpon.

Now the high court of parliament hath heard of all the iniquitie that can be found in the Lord, and his sonne Christ Iesus: and you haue heard of all the reasons (your careles and wilfull negligence to deal in the Lords matters onely expected) whereby hitherto you haue bene enduced to refuse the church-gouernment, which he himselfe hath laid downe & prescribed in his word, and to imbrace in steed thereof, a confused and an imperfect constitution of mans deuise: whether these reasons set downe by our Bb. themselues, will be a sufficient warrant vnto you in the day of iudgement, to refuse Christ Iesus to rule ouer you and your people, to maintaine the popishe hierarchie of L. Bb. and to countenaunce their proceedings, who are wholly bestowed (for the most part) in persecuting and molesting those, who open their mouthes in the cause of God and his people,

for



for the restitution of those lawes and liberties into our Church, whereof they haue tyrannously bereaued it. But if you thinke as the trueth is, that these figge leaues, issuing out of the dark vnderstandings of wicked men, can serue you in no steed against the wrath of the lambe. Enter more narrowly into this cause, grant the same, and those that stande in it justice against their enemies, least it be layde to your charge, that you haue called good euill, and euill good, and lest it be laid to your charge, that you account your owne wayes equall, and the wayes of the Lord vnequall, & that you haue executed no judgement, no not the judgement which concerneth the sincere and true worship of the eternal. Vnto the equitie of my cause, which yet (as ye see) is not mine, but the Lords, let this also be joyned, that mine aduersarie can lay nothing to my charge, wherby I can be proued to haue broke any penal law of the land. I doe thinke my selfe in the cause, wherein the Archbishop, and the rest, that are joyned with him, are become mine enemies, to haue incurred, the penaltie of non of our laws, inasmuch, as I haue not transgressed the lawe of God. For I suppose my selfe to liue in that state, the laws whereof are to be accounted of no force, which make him punishable, whoe before the Lord is an innocent and guiltlesse. The duty of a christian subiect draweth from me this perswasion, that our state and gouernment vnder her maiestie, established by the authority of this house, wil not account any lawe to be forcible, but that which is agreeable with the law of God, and that, non are punishable by any lawe in force amonge vs, but those only, who are offenders against the lawes of God. For with what face can it be auouched,  
that

that he is to be punished, against whome the Lord doth not commaunde the sword to be drawne. And thrise miserable is that state, wherein these lawes are in force, which commaund them to be smitten, which are not euell doers. Of which number none are to be accounted, saue those only who by violating humane positiue lawes, break also the lawe of God. They that hold the contrary, are not worthy to liue in a christian state. They highly derogate from her maiesties credit, and the good lawes of this kingdome. And none can possibly hold such a position, but those, that vnder a pretence of authority, either doe or would take occasion to oppresse, and tiraunize ouer her maiesties subiects, Nowe mine accusers cannot proue me to haue broken the lawe of God in seeking the ouerthrowe of their places, vntil they haue first prooued their own callings to be lawful, according to the word, vnto which time, if I could haue bin assured of quiernes at their hands, this mine appellation had bene needlesse.

Whereas nowe I am of necessitie constrayned thereunto, as well for the reason before mentioned, as also, because I can nether haue assurance of safety, nor just trial at their hands. I can hope for nether of these from them. For they haue wholly vowed themselves with all their might and maine, to slaunder, assaile, resist, and hinder, the cause of Gods honor, the saluation of his church, in the defence whereof, farbeit but I should spend my blood (as by the grace of God I will) when I am thereunto necessarily called, wherefore except ether mine aduersaries (which I hartily wish) would leaue the smothering of the trueth, and the vnjust defence of their intollerable corruptions, or that I should surcease, (which I trust shall

shal neuer come to passe) mine indeuours, to haue the Gospel planted in my country, and the house of God cleansed from pollution, I can look for nothing else but al extremities at their hands.

Heereby also it is manifest, that these men wil be so far, from graunting me either any release from their tyrannous Persecution, or yet equity of judgment: as they cannot possibly yeeld either of the twoe, without the dangerous inpairing of their own state. My course by the assistance of God I meane not to alter. The cause of my poore country, I mean to respect as long as I liue, and neuer meane to giue ouer, the discouering of those wicked men, who in this cleare light of the Gospel, detaine the trueth in vnrighteousnes. If I may haue (rather if Christ Iesus may haue) justice against them, I haue lately prooued vnto you, that not one of these men, (I meane Lord bishops, and whosoeuer depend vppon them) ought to be maintained within these dominions. Nowe seeing both the obtaining and also the sollicitizing of this suite, must needs be joyned with the inpairing of the Archbishop of Canterburies estate & the rest in commission with him, who sitt in these vnlawful chaires of Lord bishops, or any wise depend vppon them, how can they without their owne irrecoverable losse administer justice or graunt quietnes vnto me? Doe they meane to yeeld vnto the knowne trueth, and to giue ouer their places? Why then am I molested by them? Doe they meane to be stil the men, which hytherto they haue bene, that is enemies vnto Christs holy discipline, and gouernement? Then cannot they possibly affoord me any vpright triall. For if they should, the church of God would be soone disburdened of them. And in wise-

dome

In my suppli  
cation to the  
parliament.

dom they cannot let me go on quietly in my course, for the more the truth is opened, the nearer are they to their fall. My cause being thus, what may be saide of the parliament, if I be not releued by your meanes, in my most equal, most reasonable, and most christian suite.

Yea but seeing mine aduersaries, are so mighty, as they are knowne to be, and this suite so vnlikely to preuaile against them in our dayes, were it not better forme, to let them runn on in their wickednes, then thus to strue to mine owne hinderance, and extreame peril in a gainlesse enterprise? And what calling haue I to deale in this cause? That is it I knowe that the Diuel would haue, euen to be lett alone, and permitted quietly to cary all before him at his owne pleasure, without any controlement? As though the stones of the street, had not a sufficient calling to gainsay the wickednesse of men, when the seruants of God are tongtied. And either it must be said, that sinne at some age and time, hath a commission to goe vnccontrolled, or that the meanest in Gods church, may speake in the behalfe of Gods honor, when other men are silent, at the treading thereof vnder foote. The general desolation then, and the oppression of Gods church in my country, joyned with the deepe silence of all other men, doe make it lawful and warrantable forme, to seeke the overthrowe of Sathans kingdome, not withstanding, that I acknowledge my selfe, euery way vnfit for so greate a worke. And if it should please the Lord to stir vp any of place, and gifts, to deale in the cause, I would soone set my hand vppon my mouth and be silent. But I hope that the Archbishop, and his brethren, are not growne to that passe, as they will



will take the liberty to continue in vnlawful callings, and to molest those, that gainsay the badd courtesy, because they see not what calling any one man can haue to finde fault with their proceedings. And I hope that you of the parliament, considering the equity of my suit, wil vouchsafe me the hearing in so reasonable a petition.

Consider the matter which way you wil, and you shal find mine Appellation on all parts to be just: but especially in regard of the proceedings of mine aduersaries. The consideration whereof is not to be ouerpasse by the parliament, if any portion of the equite, and justice, sometimes flourishing in that assembly, be now therein remaining. Their vnlawful proceedings appeare first, in that they assume vnto them selues, the hearing of those causes, wherein by vertue of their commission, they haue no warrant to deale, whereat the parliament cannot wink, vnlesse they would suffer an Anarchie to take roote in our state. This they doe in a double sort. For first as before hath bene set downe, they lay treason to my charge, and therefore send for me by their pursuants. What hath the high commission to doe, with men suspected of treason? Is the place at Lambeth now become the palor, where traitors should be arraigned? The Archbishop of Canterbury, the bishops of London, Winchester, Doctor Cosin, &c. now become judges in those causes? Whether they incur not the danger of lawe, by entering into such matters, as are not within the compasse of their commission, you of this honorable assembly are best able to iudge. The trueth is that the Archbishop, & his associates, when I was examined before them in the 29. yeare of her maiesties raigne, enforced

me to cleare my selfe vppon mine oath, of the treason, which they gaue out to be contained in the 40. page of my booke at that time written vnto the parliament. Tollerate this course, and what parloure or chamber may there be so priuate, wherein the Archbishop and his assistants wil not arraigne their seditious traitors as they faulſly account them.

Secondly they presume to determine of those suites, the hearing whereof are referred vnto the higher courts, and ought not to be vsurped vppon by inferiors, vntill the higher counsels haue declared, that they will not determine of them. In this point, I had triall of their dealing the last parliament. At which time they presumed contrary vnto right and lawfull custome, and to the infringing of the auncient liberties of this noble house, to arrogate vnto them selues, the determining and finall ending of that suite, wherein I moued the parliament and not the high comission. And they wrongfully imprisoned me in the time of the parliament, for becoming a suiter even in the cause of God vnto that assembly: whereas by the priuiledges of this high counsel, I was not to be molested by any, during your session, but only by your honors, vnto whom I became a petitioner. It nothing preuailed me to shewe the high commissioners, that I was a suitor vnto the highest court in the land, and therefore not to be troubled by any inferior vnto them, during the time of their assembly, for the supplication which I had thereunto preferred. Neither did it any thing auaille me, to manifest it to be dishonorable vnto this house, & to their honors therein met together, that they should not be the iudges of those suits whereof they were entreated to consider.

The

The injury which at that time they offered vnto the liberties of this honorable court, (to commit their tyranny to me wards) had not bene so intollerable vnto them, who vsurped vnto them selues the deciding of my cause, had bene al of them members of this house. The persons then in commission, were these. Th' Archb. of Cant. the Bb. of London, Winchester and Lincolne: D. Lewine, D. Coofins, all parliament men at that instant. Now judge whether it be not against all right, that some fewe of the inferiour members in that house, (of which number in respect of manye, I might justly account the men before named) should extort vnto their priuat censure, the judgement of a cause preferred publicly vnto the whole parliament: The time hath beene, wherein this high courte woulde not haue taken a meaner injurie offered vnto their liberties, at the handes of anye prerogative within this kingdome: whether it stands not with the honor and credit of parliament men amongst posterities, not to haue their liberties thus infringed and diminished, by inferior and baser courts: it behoues them that loue their countie, and endeuor to maintaine the welth thereof to consider.

But whether this be behoofefull vnto the state or no, I am sure it concerneth me not to be judged by that court, wherein I may not answer vnto mine accusers (being the second head of the injurious and intollerable dealing of mine aduersaries) but must be enforced vpon mine oath to accuse my selfe. I am readie to answer whatsoeuer they can laye to my charge, and therein desire no other fauour at your Hh. hands, then Felix a pagan judge and an infideil, offered voluntarily vnto Paule th' apostle, that is, to

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Act. 23. 35.

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Act. 23. 35.

AA. 25. 16.

The maner  
of admini-  
string justice  
at Lambeth.

answere vnto mine accusers. This equall maner of triall which felions enjoy at euery bar in this land, cannot be denied vnto me with any reason. And because our law affoordeth this equitie vnto knowne malefactors, the tyranie of the high commissioners is vnspeakable, in constraining men to accuse themselves. Porcius Festus an heathen idolator, when the Iewes woulde haue judgement against S. Paule, before they had by witnesss conuincd him of any crime: answered, as the holy ghoste noiseth, that it was not the maner of the Romanes (being Gentils and ignorant of the true God) for fauor to deliuer any man to death, before that he which is accused haue his accusers before him, and haue place to defend himselfe concerning the crime. And may not the men, who professe they know God, be ashamed in their own cause, for the fauor which they vnjustly beare vnto themselves, to imprison their bretheren professing the same religion with them, because they will not be their owne accusers? And yet all the iustice that poore christians haue at Lambeth is this. You are now sent for by Lords grace here, & vs her Majesties commissioners, we grant in deed, that as yet we know nothing wherewith you may bee charged. For accusers you haue none, neither were you sent for to answer vnto the. For it is our maner to deliuer men into bonds (yea and to death if the cause so require) though they haue no accusers to conuince them of any crime. And therefore you must here be deposed vpon your oath, to reueal whatsoeuer you know by your selfe, or any other of Gods children her Majesties subjects. Whereby it shall come to passe, that you shall escape vs narrowly, but ere you depart the court, we will finde suffi-  
ci-

cient matter to imprison you, and if you refuse the oath, to prison you shall goe. For we administer it, *Ex officio*, and so vpon your refusall, we may imprison you.

And will the high court of parliament suffer this bloodie and tyrannous inquisition, to be practized any longer within this kingdom? What can the murdering inquisitors of Spaine do more, then by this snare, inueigle mens consciences, & constrain them to spill their owne blood? It is wel knowne, that no such manner of iniquitie can be warranted vnto the high commission, by the positive lawes of this land. For in a criminall cause, they inforce no man to be his owne accuser. And against the law of God, (by which no man shoulde be punnished vnder two or three witnessses) and of nature, all men knowe this manner of proceeding to be. For admit that the law of blasphemie were now in force among vs, & that a man in the dayes of his iniquitie had blasphemed the God of Israel, were it not both against the lawe of God and of nature (the Lorde hauing vouchsafed him repentance of his sin, and in his prouidence so disposed of the fact, as no witnessses could be produced against him) were it not I saye, both against the word and against nature, for him in this case to accuse himselfe? And yet the Archb. and his fellow officers, would either imprison a man *ex officio*, for denying the oathe in this point, or compell him to be his owne vnnatural murtherer. O miserable iudges, before whom a man must needes, either transgresse the lawes of God and of nature, or thrust himselfe into inevitable daunger. If they say, it is to be presupposed, that without just cause of suspicion, they will put no man to his oathe: therein they protest

no

Iohn 18. 30.

no more then the Iewes did in accusing our Saviour Christ, and the inquisitors of Spaine, draw with them in the same line. For the Iewes, they thought much, that Pilate should demand of them, what accusation they coule laye to our Saviour Christes charge, and therefore said vnto him, if he were not an euill doer, we would not haue deliuered him vnto thee. Where we may euidently see, the wisdom and discretion of the enemies of God and his seruants to be such, as they neuer accuse any man, contrary vnto right, equitie & conscience. And as concerning the Spanish inquisition, it is well knowne, that that holy house, conuenteth no man, without great suspicion of heresie. No more doe the high commission, offer an oath vnto anye, without great cause, at the least, without vehement suspicion of his enimie to Lord Bb. and their gouernment.

And they are not only most injurious, in themselves, but they commit the execution of their tyrannical proceedings vnto those very often, whiche an honest man would be ashamed to entertaine in his family. To haue a warrant for the apprehending, and touching of whome soeuer it please you to suspect, is a charge of greate waight, and ought not to be committed vnto any, but vnto such, as are known to haue a rare and choise gouernment, ouer themselves. Otherwise if a lewd and an vndiscreete turbulent fellowe, be armed with this overlarge and vbrideled commission, is not vnlikely but he will abuse halfe the subiects hir maiestie hath. And I pray you, what is likely to insue thereof? Euen this, The intolerable vexation and bondage, of hir maiesties free borne subiects and people, and in time it is to be feared the great dishonor, if not the contempt  
of



of lawfull authority it selfe. The Archb. of Cant. with his colleagues, sendeth abroad his warrant to apprehend, whomsoever the messenger therein named doth suspect. Ought not this weighty charge to be very weightely handled? What choyse then make they of the messenger? Surely Richard Walter is a man fit for the purpose. For they know his good behaviour, approved sufficiency, and wisdom to be such, as for his outrageous lewdnes, dishonesty, and want of government over him selfe, amongst all the roisters in this land, they could not choyse a more knownt, and notorious lewd person, and more unfit for so weightie a charge to be the pursuant, he was sometimes bedle vnto a company in London, (of the blacke Smithes I thinke.) The office though but meane, yet was that company ashamed, to haue a person of such slanderous loose behaviour for their bedle, and therefore, for his detected crimes, heere not to be named, they put him out of his place, being ashamed to retaine him. And yet this is the man Right honorable, vnto whose discretion the Archb. of Cant. will commit the molesting and imprisoning of whomsoever he shal suspect. Admit that among his cuppes, some of his companions, doe bribe him to apprehende the honestest and best affected subiect in a country, he may doe it by his commission, and for his knowne lewdnes he is not vnlikely to attempt the fact. The magistrate is to assist him. And when he hath offered you this injury, you haue your amends in your hands, for he did no more then by his commission, he is warranted, & those who set him a worke are the high commissioners, who haue a prerogative aboue lawe, as they would beare the world in hand. May not her maiesties subiects then, thinke

thinke them selues to be in a good taking, when their libertie shal depend vpon the pleasure or disliking of such as are the obscuring and refuse of men. And I doe thinke it needely concerneth your Hh<sup>y</sup> of the parliament, to see that this abuse of the high commission by these men, be no longer tollerated in our state. For what care the high commissioners, howe tyrannously they deale with hir maiesties most louing subjects, as long, as they hope that no mans accusation and complaint, howe just soeuer, though in the behalfe of the interest of Christ Iesus, can be heard and countenanced against them? And therefore they are growne so insolent, as they dare enioine hir maiesties officers, either at their commandement to worke impossibilities, or vpon the peril to answer the matter before them. From this insolency of theirs it is, that of late they haue in their mandatory letters, enjoined the Mayor of Northampton, to surcease the execution of his office in the gouernment of that towne vnder hir maiestie, and either to become their pursuant, in apprehending one of his neighbours, or else personally to appeare before them at London, and not to departe their court without special leaue, his affaires in her maiesties seruice, and the distance of Place betwene Northampton & London, nothing considered. And yet required they of him that which he could not bring to passe, because the party whome he was to apprehend, being wel known to be a dutifull subiect, and for the loue he beareth vnto Gods truth to haue bene hetheretofore so cruelly dealt with at some of their hands, by long imprisonment, and so euill dealt with, as his cause comming to be heard before the H<sup>y</sup> of her maiesties priny counsel, their Hh<sup>y</sup> judged  
the

the bishops proceeding against him, to be against  
lawe and conscience, and so were the meanes of his  
deliuey, the party I say, nowe fearing the like in-  
justice, that hee sometimes tasted of, was compelled  
with the hinderance of his family to absent himself  
from his calling. And from this hope, that their pro-  
ceedings shal neuer com into question, it also cometh  
to passe, that they giue out that I am an Anabaptist,  
an vnderminer of the chair of the magistrat, a pesti-  
lent & a dangerous subiect many waies. For otherwise  
they would neuer haue permitted by their authori-  
ty any such bookes to be published against me, yea  
but I hold her maiestie with many thousandes of hir  
best subiects to be vn baptised, and the question be-  
twene master Doctor Some and me is, whether  
such as were and are baptised by popish priests and  
vnpreaching ministers haue and doe receiue a sacra-  
ment. If mine aduersarie him selfe had not cleared  
me of this accusation by his publike writings, his  
slander might at the least haue bin probable, wher-  
as nowe his owne writings doe giue him and his al-  
lowers the shamelesse vntueth. *But howe can they be  
held no ministers, but that the Elements administred by  
by them, should be denied to be sacraments?* I trust the  
one may be held, & the other not denied, with bet-  
ter reason by far, then the Archb. of Cant. can hold  
baptim deliuered by women, whome al the worlde  
knowe not to be ministers, to be a sacrament. And  
howe wil master D. Some answere him selfe in this  
point, which hath confessed al vnpreching ministers  
both popish priests, and protestant Idoles, to be no  
ministers? *But it is an Anabaptistical error to account  
magistracie for an human ordinance.* As though no-  
thing ordained by man could be Gods ordinance al-

M.D. Some  
table page. 9.  
line 20.

M. D. Some  
Epist. pag. 2

Page 53.

M. D. Some  
pag. 185. line  
3. 31.

M. D. Some  
table pag. 4.

so? Or that the places Rom. 12. 1. & 1. Pet. 2. 13. were  
 irreconcilable? And that it were a more Anabaptis-  
 tical, and intollerable error in me, to affirme the go-  
 uernment and offices of the common wealth, to be  
 humane constitutions, which is true then, for our  
 Bishops to hold the gouernment, and offices of our  
 churches to be the ordinances of man, which is most  
 false? These and al such accusations laid against me  
 and Gods trueth, as by the grace of God in mine  
 answer to master D. Some, which ere it be long I  
 hope to publish, notwithstanding they haue it in  
 their hands, they shall be proued to be palpable slan-  
 derers. So I do most humbly intreat you of this ho-  
 norable assembly, in regard of the Lords eternal ye-  
 rnie, against which these vntruths are giuen forth,  
 to see that either mine accusers shall prooue these  
 crimes, wherewith I am charged, or cease to slander  
 and trouble me for professing the true h. The cause  
 is the cause of God, as I haue proued, it is the cause  
 of the church, and so the cause of many thousandes,  
 of the most trusty, most sure, most louing subiects,  
 that her maiestie hath, whose harts by the repelling  
 of this my suite, must needes be vterly discouraged  
 and throwne downe, when they shal see the cause of  
 God to haue taken no place in the highest court in  
 the land. And being the cause of God & his church,  
 and that against sinne, against impietie, against that  
 which is likely to be the vndoing and ouerthrow of  
 her Majestie and our state: it desireth no fauor but  
 to be heard, and to cleare it selfe, euen in the pre-  
 sence of the aduersarie, that vpon good groundes  
 you may either acquite it, or condemne it. It will  
 prooue it selfe by Gods assistance, to be the author  
 of no tumulte, no sedition, nor treason. It will also  
 prooue



prooue, that no danger or inconuenience, can possi-  
bly ensue the receiuing of it into any state: & that  
the bookes and writings, sincerely fauouring the  
same (for any vnfound, or any vnjustifiable bookes,  
that haue bin published, which might seem to yeeld  
any countenance vnto it, the cause is not to answer)  
haue not bene invented of late, or stamped by mans  
brain, but haue had their beginnings from the daies  
of our Saviour Christe, and his Apostles, and were  
penned by the spirite of God himselfe. On the con-  
trarie side, it offereth to conuince the aduersaries  
cause, as an author of tumult and sedition from time  
to time, both in Church and common wealth, as  
traiterous vnto the Majestie of Iesus Christe, a dan-  
gerous enemy vnto princes and states, and the four-  
taine of all confusion and inconvenience, not to bee  
repaired. And it offereth to prooue this cause & side  
of our Bb. to haue no other original and beginning,  
then the good intents of mans invention, not war-  
ranted by the word, euen corruption it selfe. And to  
be now supported and maintained, onely by the vn-  
lawfull institutions of man.

So that it is nowe manifested vnto your honors,  
by how many waies you are bound before the Lord  
to accept and giue care vnto this mine appellation,  
and I to appeale. Mine only hope is in you, be not  
vnmerciful and pitilesse towards me. I am persecu-  
ted and oppressed for the cause of God, by those e-  
nemies, that cannot possibly affoord me either vp-  
right judgment, or release from trouble, without  
their owne likely ouerthrowe. I desire, but that  
which is most christian, namely that I may not haue  
them both for mine acusers and judges, who before  
any seate of justice, dare not stand to their accusari-

ons.

ons against me, and whome their proceedings with me, and alwaies heretofore with the cause I defend, doe manifestly conuince, that all trueth and equitie is perished from among them. Either the cause, and their doings haue no trueth, no strength, and no equitie in them, or else they wil now shewe the same in your presence, non haue authority to examine their proceedings, whether they dare this attempt or no. I do heere before Heauen and earth, before hir maiestie and this assembly, before euery estate in this land, and al ages to come, cleare my selfe, and the cause I defend, from the grieuous and vngodly slaunders, whereby they doe continually loade the same. I offer my selfe, and my cause to be tried by any lawful authoritie, so dare not mine aduersaries, let them proue that I haue done any thing whereby in equitie I deserue punishment, & I will not grudge to sustaine the same: So that mine aduersaries be not my iudges, and the iudges of my cause, vnto whom they cannot chuse but be vtter enemies. I do not here set downe all, that coulde be saide against them, and their proceedings, which are most Antichristian and intollerable diuers wayes. I omit that they are fallen from euill to worse, since the beginning of her Majesties raigne vnto this houre, and that they are likely to proceed in this course (without their restraints) vntill they haue brought the Lords hand to execute his vengeance against vs & our land. Their errors are growne intollerable, euen in the maine pointes of religion, and that contrarie, not onely vnto the written word of God: but euen to the writings, that haue bene and are published by authoritie, euen by themselves. They allow a forme of morning prayer, joyned vnto all printed Psalmes

Psalmes in meeter, allowed also by publike authoritie. Therein it is flatly and expressly set downe, that it is not possible for anye man ordinarily to be saued, but by preaching: and yet behold these men, euen our Bb. especially the Archb. of Cant. haue and doe maintaine, that men may heare, belecue, and so ordinarily be saued without preaching. And by the practize of this monstrous errour, contrarie to the word of God, contrarie vnto the established, & priuiledged doctrine, allowed and practized in this kingdom in the beginning of her Majesties raigne. They are the verye knowne cause of the perdition (without the Lordes secreete and vntreuealed mercies) of infinit thousandes of soules in this land. But although I say, that in their vngodly proceedings, they neither agree with the Lord and his word: nor with themselues and the receiued and established doctrine in our Church: yet I do here omit to make any catalog of their damnable errors and practises. Onely in this pointe I wishe your Hh. to consider, whether in trueth, the words of the prophet Hosea may not be truely applied vnto our Bishops in England at this day, & the most that depend vpon them. *The prophet is a foole in all good waies, the spirituall man is mad: The watchman of Ephraim should be with God: but the prophet is the snare of a fouler in al his waies, and hatred in the house of God,* or whether with Zephaniah and Ezekiel you may not truely say vnto them, *that they are light and wicked persons, such as haue poluted the sanctuary, & wrested the lawe that they are like the Foxes in the wast places, and such as haue not risen up in the gapps, nor made upp the headg for Englande, to stand in the battel in the day of the Lord.* And if you finde these things to be verified in  
our

Rom 10. 14.  
1. Cor. 1. 21.  
Iam. 1. 21.

Hosea. 9. 7. 8.

Zephan. 3. 4.  
Ezek. 13. 4.

our prophets and spiritual men, then also vndoubtedly may it be saide vnto England, the daies of thy visitation O England are come, the daies of thy repentance are at hand, and England shal knowe it. Because thy prophets for the most part are fooles, and thy spiritual men are madd, thy watchmen are as the snare of a fowler in al their waies, yea and they are the very cause that the house of thy God is so hated, and detested of all estates, as the building thereof is not regarded.

It remaineth now right honorable, that I berake you vnto the almightie, whose cause is now in hand and before whome one day you shall giue account of your dealings in it, humbly beseeching, and intreating you, that herein, and in all other matters of waight, you would take the holy man Iob for a patterne, that the same eternal blessing may fall vppon you, which he enioieth to his neuer ending comfort with whose words I wil end. And when the eare had me, (saith Iob) it blessed me, and when the eye saw mee, it gaue witnesse to me, for I deliuered the poore that cried, and the fatherlesse, and him that had none to help him, the blessing of him that was ready to perish, came vppon me, and I caused the widowes hart to reioice, I put one iustice and it couered me, my iudgment was a robe and a crown, I was the eyes to the blinde, and I was the feet to the lame, I was a father to the poore, and when I knewe not the cause I sought it diligently, I brake also the thawes of the vnrightheous man, and pluckt the pray out of his teeth.

Iob. 29. 11.  
32. 13. 14. 15  
36. 17.

13 IV 55

Your most humble suppliant,

IOHN PENRI



See Wood's Athol. p. 258, &c for an  
acc<sup>t</sup> of this penny.